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THE
ENGLISH SCHOOL-GIRL:
HER
POSITION AND DUTIES.

A SERIES OF
LESSONS FROM A TEACHER TO HER CLASS:

Intended as Subjects for Written Recollections.

BY
Mrs. ALFRED HIGGINSON.

LONDON:
CHAPMAN AND HALL, 193, PICCADILLY.
1859.

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E. J. N.

Christmas Day. 1858.

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PREFACE.

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THE best apology for printing the following very simple Lessons, ~~that may not be found in existing educational works~~, lies in the fact that, although written for present use, not for publication, they have proved most successful instruments in carrying out the purpose for which they were written; and it is hoped that what has served one school may be no less useful in many more. The elements of them may be met with, scattered in fragments, in many books; but the Course is complete in itself, and has immediate reference to a view of life which is too seldom placed before our pupils.

It is tolerably certain, as attested by Her Majesty's Inspectors of Schools, that the present system of education in common schools, admirable as it is by contrast with past times, yet fails signally in pro-

ducing even a fair average of *awakened and general intelligence*. For twenty girls or boys that can work sums in Practice or Fractions, not two will be found able to give, either in speech or in writing, a vivid and correct account of the last country excursion or harvest-feast. For twenty who will answer your questions on the succession of British Sovereigns, probably not one will have a glimpse of the real history and liberties of the British people ; nor, probably, could one explain how pure air influences human health, or manifest the least knowledge of the events taking place around him, which are building up the history of the world. But above and beyond these failures, there is a dark spot in the condition of our scholars, which is almost a necessity of their lot, but which admits of amelioration if not of entire removal. I mean the mechanical and almost irresponsible habit of mind contracted by the necessity of moving and acting in numbers. For this educating in numbers, of course there is no help, and where there are numbers there must be discipline and restraint, that law and order may be maintained ; but it certainly seems that too little pains have been taken to obviate the natural bad consequences to individual character when thus placed in the school

ranks. What we want, after all, is to turn out into the world real, strong, self-reliant individuals; yet we rarely take pains to relieve them of their corporate character, and to awaken them to a sense of their own single and responsible position,—of their own powers and destiny. We are always putting knowledge into them, but we too seldom encourage them to self-expression and self-guidance.

As one means of forming and elevating individual character amongst our elder scholars, I am in the habit of giving familiar and conversational weekly Lessons to a set of girls; about fifteen or twenty forming the class. This moderate number, collected in a small class-room, allows of much relaxation as to discipline, and the occasion is valued by both pupils and teacher, which thus gives opportunity for exchange of thought, and closer personal appeals than could well be made under more public circumstances.

The following Lessons served as the basis of conversation, and as subjects for weekly, written recollections,—exercises only too evidently needed as complements to the usual school routine.

I have to acknowledge much assistance derived from the admirable little book entitled 'The House

I live In,' and from Miss Martineau's 'Household Education.'

In using these Lessons, it is to be hoped that pains will be taken to gather together as many Illustrations as possible. Good and cheap prints are to be had in illustration of almost every science; and the whole, or parts, of the human skeleton, may be made most attractive and interesting to earnest learners.

E. H.

Liverpool, November, 1858.

THE
ENGLISH SCHOOL-GIRL.

LESSON I.

If I were to say to any of you now assembled around me, "Who are you?" I should expect to hear as an answer, the name of the girl I happened to address,—Elizabeth, Mary, or Jane; and this would give just as much of the truth as was then in your thoughts; but perhaps I might be thinking of some further ways of describing you,—ways that young children are not expected to have much in their thoughts, but which it would be well for at least the elder girls to be becoming familiar with. I wish to help you to an easy and yet a full answer to this question, and to some others; but it will require many lessons from me, and careful attention in yourselves, to make me feel that you are wiser for attending my class. The elder girls will find it worth while to get a copybook, or to stitch some paper into a strong cover, and keep a regular

written account of what is now to be taught. What more, now, can I be thinking of in answer to my question, than that here is Elizabeth, there is Mary, and so on with all of you? I will tell you. You are *persons*, each one by herself an English school-girl. No one of you can ever be any one else, but you will be very different from what you are now. Did you ever think of your mother or your aunt being different from what you see them? Perhaps not; and yet they were once young like you, as giddy and ignorant, perhaps, and, I hope, as gay and merry as you are. Well, then, when I think of the answer that might be given to the question “Who are you?” I think something like this:—“These girls are, for the most part, merry, happy school-girls; they are daughters; most of them are sisters; all of them are *persons*, human beings, who are living every hour with other human beings, and moreover they are fast growing out of childhood, and are likely to become the mothers, guardians, and teachers of another set of children, who will perhaps sit on these very benches, and learn where their mothers learned.” Here then is a more full answer to my first question than you would have given by yourselves. I dare say it makes some of you think of many more things that might be said on the subject. It makes me think of so many, that I am glad to feel that we may have a number of lessons and conversations on all that ought to follow on this matter.

I have said that you are school-girls. How comes it that you are school-girls? Did you put yourselves to school because you thought it the best plan for you? No; you perhaps do think it the best plan, but your friends send you here, pay for you, feed and clothe you, and do without your help for many hours in the day. Now this brings me to the second question I have to ask, namely, "Where are you?" The answer appears very simple, but there are a great many things to be said in explanation of it. The simple answer is, that you are living in a busy and large town in England. There are many places in the world where you might still be school-girls; but there are very many places where schools are not known, and many where there are no people so instructed themselves as to care for them. If your parents belonged to France, or Prussia, or to almost any country in Europe, you would be sent to school, and also in the United States of North America, and in those parts of the world that belong to Great Britain called our "Colonies." In all these places, and more, if you lived where a good many other people lived, you would find a school to go to. It will be good for you, however, to know a little about those places where God might have chosen you to live, instead of in this town, and where no school-life would have been yours. If you had been the daughters of farmers, labourers, or fishermen, even in the northern parts of our own island, and still more, if your family had emi-

grated to the far-west of America, or to the bush of Australia, you would at this time be very clever about milking cows, shearing sheep, catching fish, making a fire in the woods to boil the pot, and a hundred strange things that you can scarcely dream of here; and your fathers would sigh for time and opportunity to teach you a little of reading and writing, and would perhaps manage to do it a little on winter evenings. You might have been very useful, very happy, and very good, for all of us may be so, wherever our lot is cast; but that lot would be very unlike what happens to be yours. If you were little Esquimaux Indians, you would strive which should soonest learn to hear the seals playing under the ice; if you were the daughters of the South Sea Islanders, you would think it your greatest praise to dive to the coral reefs, and swim over the ocean waves for hours together. To none of these strange things are you born; I will help you to find out what it is that you are born to do.

LESSON II.

To-day I will begin to tell you more than you know at present about *what* you are, and to explain what it is to be a *person*, or human being.

Do you think that you are at all like plants? In a few ways you are. You begin by being very little, and you

grow and strengthen ; and then, when you have lived long enough, you become weak and die ;—so do plants. You require nourishment and air and light,—so do plants ; and if too much heat, or sudden cold should come to you, you grow sick and fade away ;—so is it with plants. But what great differences you can think of at once, between ourselves and plants, and between any animals and plants ! All animals can move themselves (except a few kinds chiefly living in the sea), so that they can seek for food and shelter, while a plant, as you know, must stay where it grows, and be nourished by the rain and the soil and the air. Animals can defend themselves from their enemies, but plants may be trodden on, or cut down without resistance. Well, then, you are very different from plants. Are you then like all the other animals,—horses, dogs, lions, birds, fish, and butterflies ? No, you are not like them, for you can *talk* and *think*, and *plan* what you will do ; you can *remember* things long gone by ; you can *love*, you can *hope*, for you can think of and wish for things in time to come ; you can feel *shame* for having done wrong, and *satisfaction* at having done what is right. Now, though the other animals can do so much more than plants can do, you see what it is that makes us human beings so very superior to the brute animals. We read in the Bible that God, in His great goodness, made us in His own *image* ; and though you have often heard those words, perhaps none of you have thought very much about

what they mean. I think that what I said just now is the explanation of what they mean, in this way : “*Image*” means *likeness*, and there is only one way in which we can feel that we are like the great God, and that is by perceiving that we can *know*, and *think*, and *choose* how to conduct ourselves. We should try to remember very often this one great thing that God has done for us ; that He has made us, in giving us *minds*, like Himself. How ashamed we ought to be when we act more like the brute animals, and forget to make ourselves more and more like what God approves. Now let us think once more about what God has created on this earth. There are rocks and stones, and heaps of earth, that we have not talked about ; and lumps of gold, silver, iron, and other metals, and useful coals. All these are called *minerals*. These lie in their places, and do not grow, and do not want feeding ; so we look upon them as *lower*, less perfect things in creation than plants, which we call *vegetable*. I have shown you that plants are inferior to animals, and I have shown you that the animal, *Man*, is very superior to all the rest. You would think it very curious if you could know how one set of animals is more perfect than another, with ever so many sets, each superior to the one before it till we come to Man. There are some animals so very like plants, that at first one can scarcely find out the difference. They chiefly live in the sea, and some of them are stuck to the rocks and stones, and always live there in one

place, just like plants. But clever and observing people have found out that they have the means of moving a part of themselves very quickly, so as to make a little current, or rushing of the water around them, and in the stream thus made, tiny little matters of food are brought to them. Superior to these are *Insects*; more perfect still are Fishes, then Reptiles, then Birds, and then different kinds of all the other animals, ending with the human creature, which *you* are.

LESSON III.

Having now discovered that we are human beings, and superior to all other animals, on account of the mind or soul with which God has blessed us, I have to teach you some of the duties that fall upon you with regard to this gift. Some of you begin to fancy that I am going to talk to you about storing this mind with knowledge from books and teachers, and of directing your souls to goodness and obedience; and you are not wrong, for I shall speak to you of these things, but I am first going to tell you that we cannot take the *very* best care of this mind or soul, without knowing also how to take care of the case or dwelling in which it lives. I suppose you all know that a dead body has no feeling. If you were to strike it, or cut it, or twist its limbs, you would give

no pain, for its life had gone away, and returned to Him who gave it; but while the life is in the body, any injury to the body produces pain, and it does us harm, and prevents our minds being calm and free. You see then that God has made our minds to feel through our bodies, and it is not difficult to understand, that if we wish our minds to be undisturbed, and untroubled by pains and suffering, we ought surely to do our part in taking care that the dwelling in which the mind lives is in a proper condition. And this dwelling is our own body. There is a nice little book called 'The House I Live In,' and this book describes the human body in its various parts, under the comparison of a house. I shall tell you many things from that book in these lessons, and to-day we will think of our bodies as houses for our minds. I was speaking just now of *injuries* or *hurts* to the body. I suppose that you think a surgeon is the best person to go to, when such a thing happens. You fancy that I am thinking about a broken leg or a crushed hand, and you think within yourself, "I could not cure these, and it is not my fault that they happened." You are right about that, but I can think of many injuries to your bodies that you might prevent, and that it is quite your duty to prevent. Perhaps I can lead you to find out some of these for yourselves. Let us again compare the body to a house. If a very high wind were to blow down the chimney of your mother's house, or if a boy were to throw a stone and break

the window, what would be done? Why, a bricklayer would be sent for to mend the chimney, and a glazier to repair the window. The bricklayer and the glazier would do for the house, what the surgeon would do for your body, if you were to break any of your bones, or to injure your eye, for is not the eye the *window* of the body? But chimneys do not often fall down, nor are windows broken every day, so workmen are not wanted very often to a house; but the cottage would be in very bad condition if nobody thought of taking care of it. Let us see what harm could come to it. Suppose that the people in it were very lazy, and did not like the trouble of letting in fresh air, nor of sweeping and scouring and dusting. Suppose they just covered over dirty places with some gay cloth or curtain, and let all the holes and corners get blocked up with dust and dirt. Suppose they made a great fire in one of the rooms when it was not at all wanted, and blistered the walls with the heat. Suppose they let all sorts of rich and greasy things be gathered together in this close, hot, dirty place. What now do you think would soon be seen in that house? I think we should hear of fever and other sickness,—that the doctor would be wanted, and perhaps death would overtake some of the inhabitants. I am afraid we shall find that many people treat their own bodies very much in the way that I have supposed that cottage to be treated. You see that it does not require a bricklayer nor a glazier to keep a

house clean and airy, and fit to live in, nor does it require a doctor merely to take care of our bodies, but only to cure them, when any part of them is ill. Just as a house must be swept and washed, so our bodies must be kept clean. Covering up heaps of dirt with a fine sofa, or a red carpet, is like a girl putting on a new Sunday frock and a smart hat over an unwashed skin and dirty hair. What is like the making a great fire so as to blister the walls? It is drinking spirits, and all heating, intoxicating liquors, instead of the nourishing food that would warm sufficiently, but not injure. And filling the house with rich and greasy things, is just what greedy, gluttonous people do, who fill their stomachs with sweet things, pastry and strong flavours, and so lose all appetite for milk and bread, plain meat, and good vegetables.

Now remember this, if you neglect your bodies, they will not be as healthy as if you were to take care of each part of them: the unhealthy parts will give you pain, or at any rate uneasiness; while your body suffers, your mind will be disturbed, so that you will be likely to feel cross, and lazy, and unhappy. Surely you must now think that God intends you to take care of your body.

LESSON IV.

In teaching you more than you could easily find out for yourselves, about the human body, there are two things that I wish you to notice particularly, and to remember. One is the wisdom and goodness of God, shown in the many contrivances for our safety and comfort that we find in every part of our bodies; and the other knowledge that I wish you to have, and to keep, is that of the methods by which you may help to maintain your bodies healthy and fit for their work. Let us see whether you can do anything toward keeping the framework in order. What can the framework be? It must be some strong, hard substance, within us, that can support the weight of all our flesh and soft parts. Accordingly we find that when skin and flesh, and all the soft parts are stripped away, there is a firm foundation of bone. You must not think that you have to learn the names and uses of all the bones in the body, for I think it would be a longer lesson than you could ever learn, and so will you think, when I tell you that there are more than 240. It matters for us all to remember, however, that not one of these many bones, large or small, has been made without some particular purpose, and always for our comfort and benefit in some way. I will tell you of some proofs of God's care in providing us with these bones.

You know that the brain has been discovered to be by far the most important part of our whole body. By means of the brain our senses are made of use to us, and indeed by it we gain all our knowledge. The brain is contained within the head, and if you put your hand on your head you will feel a firm covering of bone, and perhaps you will think that it is one curved piece of bone, but it is not. Did you ever notice what immense panes of glass, called plate-glass, are to be seen in some shop-windows? Sometimes a whole window is filled with only one pane. Well, you can fancy the expense and mischief of such a window being broken, cannot you? If a stone reached it, most likely the crack made would run all across; while a stone thrown at a window that had six or eight panes could break only one. Now our brain is surrounded by no less than eight bones, most curiously lying next each other in such a way as to prevent much of the harm that would take place from a blow, or other injury, were there but one bone instead of eight. This is one benevolent contrivance. I will now tell you something about what is generally called *the* back-bone. That firm, strong pillar has far more curious contrivances about it than I can explain to you, but I can tell you of one or two of the most beautiful. That pillar goes all the way up to where the head rests upon it, and I should like you now to move yourselves about, so as to notice that you can bend yourselves a little in the middle of your back,

more still lower down, and most of all in your neck, near your head. How can this be? If there were but one stiff bone, how awkward it would be to bend ourselves, and all parts would have to bend together. God has most benevolently made this pillar of twenty-four bones, so beautifully contrived that we can bend ourselves in a curve, and each bone has but a very little movement to make. This is another contrivance for you to remember. On the uppermost of these twenty-four bones (called vertebræ) rests your head. Your head is joined to this bone by a hinge. Think how the lid of a box moves on its hinges: it can move up and down, but *in no other way*, which you must remember. I think you will easily find out that your hinge-joint lets you nod your head, and enables you to look down at your sewing or writing, and then to raise your head again. But you can *turn* your heads also; you can look to your right-hand and then to your left-hand, and yet you see that a hinge-joint would not let you do that.

To make our heads of the greatest use and pleasure to us, then, God has given to our frame another contrivance for moving the head. In that bone which is the *second* from the head, there is a sort of strong tooth, sticking up (only larger than a tooth), and in the uppermost bone, on which you know the head rests, is a hole, into which this tooth fits, so that the uppermost bone, with the head, can turn about nicely on the sticking-up tooth or pivot. The reason why

we cannot turn our heads all the way round, is that there are some strong bands, called ligaments, to prevent it. The pillar down our bodies is called the spine. The twenty-four bones of which it is made are called vertebrae; the uppermost one is the atlas; that with the tooth is the axis. I shall have some more contrivances to tell you of another time, before we have done with the framework, but I hope you can now write down how it is that God has protected our brain; how it is that our backs are strong, and yet able to be bent for our convenience; and lastly, how it is contrived for us to move our heads down and up again, and to turn them to each side.

LESSON V.

There is quite another kind of joint that I am now going to tell you something about, and it is not unlike the little toy that I hold in my hand (a cup and ball). Every person's thigh-bone ends in a ball. This is the longest bone in the body. Every person's thigh-bone at the other end, that is at the knee, is joined to a bone of the leg by a hinge-joint, of which you already know something. Think of the box-lid, and how we observed that we could in no way *turn* the lid; we could only open and shut it. Now you can swing your leg backwards and forwards from your knee; because the hinge-joint there enables you to do

it, and you can keep your thigh still while you do it. But see what happens when you wish to cross your legs, or to move them apart. In doing so you find that your thigh must move too, and you soon perceive that this motion comes from the hip, where the end of the thigh-bone has a round knob. Now this knob fits into a hollow space called a socket, and you can at once understand how much more opportunity there is for motion than a hinge-joint could give. Let us think whether this arrangement is not just that which is the happiest for us. If the hinge-joint were at our hips, our thighs must always be at the same distance from each other ; we could not move them to the side, nor lay one over the other ; and if the ball-and-socket joint had been at our knees, how strangely and inconveniently our legs would have turned about, instead of supporting us firmly while walking ! Above your elbow, from it to your shoulder, extends a bone which also ends in a round knob, and fits into a socket. I suppose you see directly how thankful we ought to be for having such a joint placed there, for it enables us to move our arms very freely, and even to lift them above our heads. Can you raise your leg up high like your arm ? No ; and yet it has a ball-and-socket joint. Well, I must tell you of further contrivance still about these joints. The ball in this toy slips very easily out of the shallow wooden cup, does it not ? But if the cup were much deeper, and if there were a kind of rim, or stiff cushion,

all round the edge, I suppose you see that it would be much more difficult for it to slip out. And besides this, if there could be a short, strong, tough band, one end fastened securely to the ball, and the other into the cup, it would be hard work indeed to separate them. You will now be surprised and pleased to hear that just such contrivances do really exist in our joints. The hip-joint, which needs *less* motion and *more* firmness, has the deeper cup, and the stronger ligaments, and a firm edge to the cup. Now, has it come into your minds to wonder how it is that our bones do not wear out at the joints, which are almost always moving? What an immense deal of rubbing our knee-joints have to do every day! If you ever went to the railway-station to see a train go off, you might have observed some tin cans of thick yellow grease, and a man applying some of the grease to parts of the wheels of the carriages. If you were to go in the train you would find that at the different stopping-places on the way, more grease would be brought and would be applied to the wheels. This grease helps to keep the surfaces that rub together quite smooth, so that they do not grate harshly together, when they would fast wear out. Now the kind Maker of us all has provided for us what we only imitate in our machines. There is a safe covering over our joints which helps to keep them firm in their places; but from the inside of this covering there is constantly oozing out a liquid that spreads over the smooth bones and keeps them

constantly as if they were oiled. So you see that every possible want is provided for. This is the last of the contrivances about our bones and joints that I shall tell you about here. These are some of the wonderful things that have been done *for us*. I wish now to say a little about what *we* can do, to take care of these curious bones, but I mean to put all that part of the subject into the next Lesson, for it is very important.

LESSON VI.

In this Lesson I wish to direct you how to make use of the little knowledge that I have tried to give you about the bones or skeleton of the body. I shall speak to you as if you were young nursemaids; for I always suppose and hope that most of you will go to service, and if not to be always nursemaids, yet children will often come under your care, and even *now* many of you must have little brothers and sisters at home to take care of. Those of you who are so happy as to be gentle, patient, and loving toward little children, will find out without being told how to hold, and carry, and manage infants, so as to make them easy and comfortable; but a little knowledge of how these wonderful bodies are formed, and of the dangers from which a little care on your part might save them, is well worth some pains to acquire.

I shall teach you by-and-by, more particularly,

how it is that people injure their health by eating improper food, instead of that which is known to be nourishing ; but I wish you to remember at this time, that the *bones*, as well as other parts of the body, depend upon wholesome food for their strong and healthy growth. In the care of yourselves, then, try to check any desire you may have for eating more than is moderate and reasonable, of things that would spoil your appetite for plain food. More than all, pray avoid indulging babies, or little children under your care, with sweet things, to keep them quiet ; they will only cry for more, and not enjoy their bread and milk at the proper time. Besides taking care that the bones of little children should have proper nourishment for their *growth*, we must see that nothing prevents their growing in the proper *shape*. The bones of little chickens are much softer, and more yielding than those of an old fowl ; the bones of a sucking pig, of a lamb, and of a calf, are much more tender than those of a sow, a sheep, or a cow : so it is with us. The bones of young children may easily be turned from their natural shape if they are wrongly pressed upon ; and I think you may every one of you remember to have known some child with legs not straight, but curved outwards. This is sometimes a sign of disease, but not always. If a child happens to be very fat and heavy, its little legs are most likely not strong enough to bear the weight, and the bones will therefore bend. But remember this ; if the bones

are soft enough to bend into a *wrong* shape, they are soft enough to be got back into the *right* shape, by careful management. And now comes the thought that I should like you all to have about this matter. Would you not like to feel that you had done all you could, to make any child under your care, straight, well-formed, and healthy? You can at once say that you would like it; but in order really never to neglect your charge, you must put a great check upon yourself, and determine to be very patient in amusing the child, and in carrying him carefully when he ought not to be tiring himself on his feet. Remember that care and patience for one or two years may make a child grow up and live a happy life, for sixty or seventy years, and that you yourself have owed this care to some one already.

When you play with a child, never set it down, either sitting or on its feet, with a jerk or in a violent hurry. In that case you may do mischief to that beautiful pillar of twenty-four joints, the spine, which might lame the child for life. In the same way, never, for fun's sake, think of pulling away a stool or chair from any person unawares: how dreadful it would be to see that person never able again to stand or walk! It would be a misery to you as long as you lived.

If you should be unfortunate enough to meet with any accident, however slight, to a child under your care, be courageous enough to speak of it at once; it

is always best bravely to own your faults, but never so much so, as when the safety and happiness of another being are concerned. A hurt which you may have occasioned to a bone or joint in a little child, might perhaps be easily cured if known of at the time, but if neglected it might lead to a serious disease.

If you have a baby to nurse, less than three months old, or a delicate child, older than that, do not be in a hurry to show people "How well baby can sit up." You can easily perceive how heavy the head is, and you must remember the still tender state of the bones of the spine, and that they cannot bear the weight of the head very long at a time. I need scarcely remind you that the head is the most precious part of the body, and that you must always guard it well when you carry a baby. If it is lying across your arms, look well to see that you avoid striking it against the door, or the door-post, or the bed, or any other piece of furniture.

There is one part of your own framework, the care of which I wish to point out to you. It is that part of you where your waist is, and above and below your waist. If we thought wisely and rightly about the matter, we should feel sure that we have no business to interfere with the form that God has given us; but every person whatever that chooses to wear tight stays, and so to have what is called a *small waist*, is interfering with and altering the shape that God has given. When you come to know what those parts of

us are that are shut up within our ribs, you will understand how foolish it is to squeeze these ribs together by tight dressing, and so make less room inside; but you can well understand already, that God has made our framework of the size necessary for all that it contains, and that if we wilfully tighten it in and alter it, we must expect to suffer in consequence; and this vanity has been the death of many, and the loss of health to many more.

LESSON VII.

The picture which I have shown you of the human skeleton is most curious and interesting; but it does not give one the same idea of beautiful form or shape that a picture of an entire human figure does. In the skeleton we perceive that the joints stand out in rather heavy lumps, and that the bones of the limbs are thinner and smaller, down from one joint to another; but when our Maker completed the figure, both of man and of the brute animals, He made the whole appear beautiful by filling up the smaller parts, and giving an aspect of roundness and proportion to every part of the figure. That which principally fills up the spaces around the bones is called *muscle*, and is the same as what you are accustomed to call *flesh*. If a muscle were of the same thickness in all its length, our limbs would be of the same shape as in

the skeleton, only larger in size ; but instead of this, we find that our muscles are thick in the middle, and growing smaller towards each end, and the thick part comes where the smallness of the bones is, and the small parts of the muscle come where our joints bulge out, so that a rounded, well-formed limb appears. I have mentioned this provision for *beauty*, before going on to describe the *usefulness* of the muscles, because I should like you to have the early habit of observing how much God must care for beauty and order, since every part of His works is filled with examples of them. I have shown you how He has covered the skeleton in such a way as to produce a beautiful form, and there is no part of God's works that does not show equal beauty. We have no reason to be vain of *our* persons, for the birds of the far-off American forests, the magnificent butterflies, and the curiously painted reptiles of the swamps, that even man never approaches, are as exquisitely designed and formed as is Man himself. Myriads of creatures, besides the most striking and beautiful trees and plants, live and die in beauty which no man has seen, but which the Almighty for ever takes pleasure in creating. How then can we feel worthy of being made "in His image," when we help to make ugliness and disorder around us, instead of preserving and adding to what is good and beautiful? Let me here assure you that the smallest thing you have to do every day, may be done, if you choose,

in the very spirit of beauty and order, and that every careless and reckless habit is just so much spoiling of the work, that God has given you to do your best upon. If you were each of you to determine, that each thing you had to do should bear the mark of care and good endeavour, and that each person you might have to do with in the course of the day should bear away a kind and happy impression of you, just think how much even you, young school-girls, might do towards the increase of the beauty, the order, and the happiness that God wishes us to enjoy. Thought about in this way, you would soon learn not to despise clear and pretty handwriting, neat, well-finished sewing, perfect lessons, well-mended clothes straightly put on, cheerful tempers, obedient minds, and unselfish hearts. And we should find some of you younger ones, who may be only thoughtless, and not really cruel, afraid and ashamed to tease and pull to pieces a butterfly, or any other creature of God's creation, in the midst of its enjoyment of life.

Now try to remember that, as we are made in God's image or likeness, we must hope more and more to love beauty and order, as He does.

If you were surprised to hear that there are more than 240 bones in each of us, you will be more surprised still to hear that we have more than 450 muscles in our bodies. It is more wonderful still, to reflect that we are constantly using them all without any trouble to ourselves, and enjoying them with

often too little thankfulness. Perhaps you may think more gratefully of your blessings, if I tell you of a gentleman who was in perfectly good health in all other respects, but had lost the use of just *two* little muscles, out of the great number that I mentioned to you, yet this apparently trifling misfortune did much to interfere with the pleasure of his life, for they were the muscles that lifted up his eyelids. As the power to do so had gone out of them, the lids dropped down and covered his eyes, and every time he wanted to look at anything, he was obliged to hold up the lids with his hands, very inconveniently of course. This anecdote ought to make you observe what I had not told you before, and that is what *use* muscles are to us. You see that they cause *movement*. When I explained the hinge-joint, and the ball-and-socket joint, you saw that they might be moved, but I did not tell you what puts them in motion. The muscles have that power, but I must tell you in another Lesson all that you can understand about how the muscles act. In using the hand about forty muscles are required, and in using the arm not much under a hundred.

LESSON VIII.

I promised to explain to you to-day how it is that muscles give motion to our limbs and other parts of

our body, but I will first tell you a story that will help you to understand it.

There is in Rome an immense pillar of granite, which stands in front of the church called St. Peter's, but which did not always stand there. It was brought from Egypt, and lay partly buried in the ground; but about 250 years since, the Pope who was then reigning determined to have it raised. It was a labour of enormous difficulty to move it at all, and it occupied several months, and required hundreds of men, very many horses, and the aid of powerful machines. On the day which was to complete the raising of it, the multitudes assembled were ordered to observe silence. The huge pillar was partly placed upon its pedestal; it was almost ready to stand, but not all the power of machines or men could get the remaining inches accomplished. Suddenly the silence was broken by the voice of an English sailor, who called out "wet the ropes." The master-workman had this done, and shortly, to the surprise and pleasure of all present, the huge mass slipped into its place.* Now the reason was this, that the water thrown on the ropes caused them to contract in *length*. It filled and *swelled out* the fibres of the ropes, so as to thicken them a little, but this very thickening of them caused them at the same time to shorten. They could not shorten without drawing-on that thing to which they were attached, which was the great pillar. I have told you this story that you may

* This illustration is taken from 'The House I live In.'

understand and remember the effects of *contraction*, for that is the curious power which God has placed in our muscles. They are very different from ropes however. To make a rope contract we must *do* something to it, but if we wish to lift our arm we have only to make the attempt to do it, and the muscle needed to lift it at once contracts, and the thing is done. The ropes too would contract at any part that was wetted, equally, but our muscles contract almost entirely in the middle. Ropes are generally of the same thickness all along, and tied at the end to the thing that has to be moved. Our muscles are much the thickest in the middle, and most of them not only grow smaller at each end, but they also terminate in one or more white, flattened pieces of a very tough substance, called *tendons*, which *grow* to the bone, and so they easily lift the bone when the muscle to which they belong contracts in the middle. If you will attend closely to what I have just taught you, I think you will find out that there is still something more to be explained about any movement that we may wish to make. Just remember that a muscle acts by *contraction*, and in no other way, and then think what you do when you rub a table or anything else. With a duster in your right hand, you make a brisk movement of your arm towards yourself. How did your arm make that movement? Why, it was by the contraction of the muscle in front, between the shoulder and elbow. But that is all that the muscle was ca-

pable of doing, and yet to rub the table you must put your arm back again to where you began, and you must do this firmly, and many times over, before the table will look bright. So you see there must be something else to cause the double movement of your arm, for the one muscle I told you of can give but one motion. And therefore it is that God has provided us with a double set of muscles, and for each one that enables us to move a limb, or any portion of us, in one direction, we always find another ready to give exactly the contrary movement, and so to restore the part to its natural place. There are, then, muscles in the front of the upper arm which bend the elbow, and there are *opposition* muscles at the back part of the upper arm that enable us to thrust back the limb that had been brought forward. This is the way you rub the table. When you move your fingers even in the small down-strokes and up-strokes of your copy-books, you are using double sets of muscles. We may observe that some of our muscles are placed at a distance from the parts which they are intended to move, and this has been done both for beauty and convenience. If the muscles required to move our toes had been all found in the foot and ankles, there would have been much ugly and inconvenient thickness. Instead of these we find them in the calf of the leg, and they act upon the foot by means of long tendons. When you see a lump of meat from a butcher's shop, you do not see one muscle, but parts of several that

have been cut through. On examination you would find that you could separate one muscle from another, and that between them there would be a fine whitish substance, making a sort of wall between them. The muscles themselves are made of a multitude of fibres, some of them too small to be seen by the eye, and these fibres are connected together by the same kind of substance as the whole muscles are to each other. This substance is made in little cells, and these cells contain fat. Muscles are nourished by blood, and when you know more about blood you will again see that you cannot have strong muscles unless your blood is made with proper food.

LESSON IX.

Having learnt something about the bones and the flesh of our bodies, we will consider for a little while the *covering* of these things; you will readily conclude that by the *covering* I mean the skin. We talk of *the* skin as if it were one piece of something spread over our bodies, like the peel of an apple, but in reality we have three layers of covering over our bodies, all differing in their nature. The innermost one, that which is furthest out of sight, is called the true skin, and it is this skin which, in the brute animals, is made into leather, by tanning. It is most curiously provided with innumerable little blood-

vessels, and it is exactly the same in all races of people on the earth, negroes as well as white people. When a scar is left upon the body after a bad cut or other injury to the skin, we may be sure that the lowest, or true skin, was in that part destroyed, for it has not the power of growing again to be just what it was before. The outside skin of all *has* that power, and we must observe and admire this instance of God's goodness to us; for of course the very outside of us is the most liable to injury. No sooner however do we rub off, or cut through this outside skin, than new skin begins to form, and it grows most quickly and well in people who are healthy and clean in their bodies. Persons who are gluttonous or drinkers, or dirty, generally find it very difficult to have new skin grow; and when they are hurt, great sores often come around the place, and spread, and at last cause death after much suffering. Between the two skins that I have now told you of is another, like a piece of gauze, containing a soft substance which gives the colour to the person. In the negro this substance is black, in us it is white, and of different degrees of redness or yellowness in the coloured nations of the earth. Very little is known of the use of this colouring matter, but you see that it is not in the blood. God has made of one blood all nations of the earth; and instead of despising any of them, we should rather try to benefit them whenever it is in our power. Curious and interesting as these things are, there are yet more

important matters for you to remember, and not only *remember* just every now and then, but really to act upon every day. There are two sets of contrivances about the skin that I wish you to know about. First, it is a fact that all animals require some degree of oiliness about them, outside as well as inside, to keep every part in good, working order. You may remember the provision for our joints being kept smooth. Well, the skin requires a little of this oiliness, as well. Birds require it for their plumage, which you may observe them curiously dressing and smoothing with their bills. *They* have a little bag, or *gland*, it should be called, from which they can press out this fluid, and use it with their bills. Most animals have their skins provided with innumerable tiny vessels, or glands, which are always filling with this oil, and giving it out upon the skin. The sheep has a great supply of it, and its fleece has a very oily feel. We have these glands all over our skin ; and now I will tell you of another set of organs. I suppose you all know what a quantity of moisture will gather upon you, and even run down in drops, particularly in hot weather, when you have been running a long way, or romping hard. That moisture is called perspiration, or sweat, and you can easily see it. It is true, however, that there is a slight perspiration that you can *not* see, always going on, and proceeding from this new set of vessels, contrived for the purpose. It is known that this invisible perspiration is necessary to health, for

if it becomes checked for a time, the person falls ill. This is what has happened when a person is said to have "caught cold," and it may be produced by sudden damp, or draughts, and by other causes also. Now just consider what you have to do for your skins, in consequence of your having these two sets of vessels given you with the intention of making you healthy and comfortable. I suppose you need not be told that anything in the least greasy is especially liable to gather dirt, which sticks to it; and I suppose you quite understand that if you block up openings which steam or any other vapour ought to pass through, the vapour will be stopped. Do not forget then that your skin ought always to be letting out that vapour, which is perspiration, and that if you let the natural oiliness of your skin gather dirt which you do not take the trouble to clear away, the openings will be blocked up, the perspiration will be kept in, and you will be doing a great deal towards destroying your health. From what I have plainly taught you today, you may discover that the best health may be preserved by those who very frequently wash themselves well *all over*, and especially if they can often afford to use a warm bath. It is *all over* us that the perspiration goes on, yet many people are contented with washing only their faces, necks, and hands, which is a sad mistake.

LESSON X.

You have heard from me, over and over again, that every part of us is nourished by blood, and that good blood cannot be made by eating and drinking bad food ; but, at present, I am sure you must have very confused notions of how bread, and meat, and milk, and potatoes, can ever be made into red blood. The history of the blood, how it is made, and when made, how it moves through our whole bodies, is perhaps the most beautiful and interesting part of our subject. You can tell for yourselves what is the first thing that we do with our food ; but when once it is gone out of our mouths, it is impossible to know what becomes of it, unless we learn its wonderful history from the wise men who have succeeded in discovering God's beautiful contrivances for nourishing the human frame. I need not tell you that the teeth, firmly set in our jaws, are the first to begin the work of reducing food into what will make blood. A grown-up person, who has cut all his teeth and has lost none, will have thirty-two. These are given us to chew our food with, and we ought to take proper time and pains to do so, and not greedily swallow lumps. The tongue helps to gather together the chewed food, and to push it along to the throat. Now when it comes there, it does not find *one* passage or pipe, but *two* ; and yet only one of these is the food-pipe, and if any of the food, even a little crumb, were to go into the wrong

pipe, we should choke and cough, and be very miserable till we had got it out again. This other pipe, through which we breathe, has accordingly been made in a way which protects us from the dangers I spoke of. It has a little door at the entrance, and this door is generally open; but no sooner is a portion of food pushed on to the food-pipe, than it closes fast down, the food goes over it, and all is safe. The door is connected with the back part of the tongue, so the very movement of the tongue that pushes the food on, at the same time presses down the door. Now you cannot speak without lifting up that door of the breathing-pipe; and this is the reason why children should learn to wait till they have swallowed their food before speaking. If they try to do both together, of course there is danger of some of the food going the wrong way. We will now suppose that the food is passing safely down the food-pipe, called the gullet, which, after some distance, opens into a space or *apartment* of our house; and this is the stomach, which can comfortably hold between two and three pints. The food now remains in this apartment for some little time, and here a very curious thing happens to it. On the walls of the stomach gather drops of a fluid, just as drops of sweat gather on the forehead, and this fluid is necessary to the food, with which it mixes by degrees, softening it, and turning it into a greyish pulp. The food went into the stomach at the left side, but the pulp that it is turned into, gra-

dually works its way to the next opening, which is at the right side. It is a most curious thing, that there is always a difficulty in the food getting through this further opening, unless it has been thoroughly well turned into the pulp I mentioned. When we put into our stomachs the right quantity and kinds of food, no difficulty happens, and the pulp passes on; but if not, we suffer uncomfortable feelings, and the food is finding difficulty in pushing on. When it has passed the opening out of the stomach, it begins to go through a long passage, called the intestines, and they wind about so very much, that if they could be held out in all their length, they would reach to about six times the length of the person they belonged to. When the pulpy mass enters these intestines, it is still further mixed with two other fluids, one of which, called *bile*, you may have heard of. It is then ready to begin its wonderful task of feeding and nourishing every part of the body. But how can it get from this dark passage to our fingers, and feet, and every bone in our bodies? I cannot tell you exactly that till the next Lesson, but I can carry you part of the way to-day. I hope you remember what I have taught you about some certain vessels in our bodies, that have the power of *giving out* fluids; some that give out oily matter, and some that give out perspiration. You have now to learn that there are quite innumerable vessels that have the power of *sucking in* fluids, or parts of fluids, that pass by them.

They lie very thickly all over the inside of the intestines, and as the now properly-mixed pulp goes along this canal, these thousands of minute vessels take in and carry away all the best and most nourishing parts, while the coarser and useless parts are rejected, and at last got rid of. The highly nourishing matter conveyed by these little vessels, is of a milky appearance; as they pass on they unite, and form a larger and a larger stream, till they meet in one passage, which goes up the back, carrying the nourishing fluid with it, and near the left shoulder it comes to the end of its solitary journey, and falls into company with a most important part of our frame—the blood. Here I must break off for a time in the history of where our food travels, and give you an account of the companion that it meets with; for there is a great deal to tell you about where the blood has been before it meets the fresh supply that it wants from the food, whose journey, I hope, you can remember: mouth, food-pipe, stomach, intestines, and there the good parts are gathered into vessels that convey them in a stream till they meet the blood.

LESSON XI.

When you want to wash your hands, and you go to a tap, turn the handle, and see the little stream of water gush out, I wonder whether you have ever con-

sidered where it comes from, and how much trouble has been taken to supply the thousands of taps used in a town. We will trace part of the journey of this water, and then I will show you that it is a good deal like the journey that our blood takes.

The water that is supplied to a town is generally collected into one or more large places, called reservoirs. They are sometimes so large as to resemble a lake, and are filled by many small streams, which run down from the higher ground or hills in the neighbourhood. The water from the great reservoir then flows down (as water naturally does), through very large pipes, towards the town that has to be supplied. But there may be houses on the way that want water to use, and when the large pipes are brought quite to the town there are streets on the right hand and streets on the left, and perhaps a village or two at a little distance, all needing water. Then smaller pipes are joined into the large ones, and carried into the separate streets and lanes, and then a smaller pipe still to carry the water to separate houses, and in the house itself, smaller pipes still, to supply taps in the cellar, the kitchen, and the chambers. It sometimes happens that there is a supply of water that requires to be pumped up with force into the pipes of the town, and then a steam-engine is erected for the purpose; and I mention this, because you will like to remember this part of the resemblance that I am going to point out to you between the journey of the supply of water,

and the journey of our blood. You may now take a minute or two to feel your own hearts beating, for it is that beating that I compare to the strokes of the steam-engine. Now, that wonderful beating of the heart no mortal man can understand. We know what the beating does for us, and I am going to tell you about it, but what causes the beating we cannot tell. It is God's gift of *life* to us, and when it pleases Him the beating ceases, and we die. At every beat of the heart several curious things happen, but just now I wish for your attention to one only. The heart has different chambers in it for receiving the blood. From one of these the blood is driven at each beat into a large pipe : so here we have the heart for the reservoir, and the blood running, like the town's water, into the first great pipe. As it goes on it finds smaller pipes, and then smaller still, as you can imagine when I tell you that in this way the blood is conveyed to the very ends of your fingers, which we may compare to the most distant rooms in a house provided with water-pipes. All the pipes that I have been speaking of are called *arteries*, and you have to remember that their business is to *distribute* the blood all over the body. Here is the end of our comparison to the water-supply of a town, for you must all know that we do not use our blood by drawing it off from the body, as we draw water from the pipes. Something very different takes place, for our blood has to be *collected* again by other pipes, and at last carried back

to the heart. These collecting-pipes are called *veins*, and just as arteries grow smaller and smaller on the road *from* the heart, so veins grow larger and larger on the way back to it. There is one of these that I just mentioned to you in the last Lesson, and I hope you all remember the fact that, at this vein, the stream of prepared food joins the stream of the blood. I can now add that very shortly after they meet and mix, they fall into one of the chambers of the heart. Now I hope you can guess why it is that this food-stream is needed by the blood that is coming *back* from all the extremities of the body. Remember that this very blood had set out on its journey not very long before, fresh and well supplied with all that the body wanted. Most wonderful is it to think of, that in that blood there was a portion of every substance that our body contains, and all along the course it took there were little vessels ready to take up whatever was needed for the particular part that they belonged to, while at the same time they passed on or refused whatever was needed for other parts. Some of these vessels, for instance, would take up from the blood whatever was proper to form *bone*, and would let alone those little particles that would be wanted to form hair, or nails, or fleshy fibre. I do not think that I could find anything more beautiful or curious than this contrivance for nourishing our bodies, but it should lead us to think of *our* part in the matter, as I have often before pointed out to you. Just consider this,—

there are the thousands of little vessels, waiting, in each of us, for what? Why for just what we choose to send them through our food. You may as well know the real name for the fluid that our food becomes. It is called *chyle*, and in order to form good chyle we must attend to the *sort* of food we eat, and also to the *quantity* we allow ourselves. Many things, such as butter, help to make good chyle if a little be eaten, but a large quantity would quite fail to do so. A person is almost sure to have good blood who eats principally—

Bread, not new.

Meat, plainly cooked.

Vegetables, that are in season.

Milk. Butter and eggs moderately.

LESSON XII.

On a former day we traced the food we consume in its journey through the body, and you learned where that passage called the *gullet* leads. There was another pipe, close beside the gullet, which you heard called the *windpipe*. Now just as the gullet conveys something that will, by-and-by, be of use to the blood, so the windpipe conveys something that the blood could not at all do without. But where does the windpipe lead to? It leads to a large chamber in which our breathing is performed; or rather we

may say *two* chambers. They are called the lungs, right lung and left lung. The windpipe leads by innumerable branches to these chambers, which consist of cells to receive the air, for it is air that passes down the windpipe, and it is air also that is absolutely necessary for our blood to meet with.

There are many interesting things about the lungs, and how they move, that I wish we had time to study, but my purpose now is to tell you only those things that will help you at once to understand your duty about the preservation of health; so I will go on to tell you how it is that our blood is made to meet the air, and why it must meet it, and then you will better know your duty about taking care that you breathe enough of fresh air.

I hope you remember that the set of pipes used to *distribute* the blood, or carry it *from* the heart, are called *arteries*; those that *collect* it, and bring it back again, are called *veins*. Now the blood that leaves the heart is of a fine, bright crimson colour, but the *same* blood when it comes back to the heart is very much changed, and is of a dark purple colour, almost black. You know that just before it reaches the heart, it has received the new supply of *chyle* from the food; but besides that, it has lost a great quantity of a certain material of which blood is made, and it has gained a great deal of another kind. It wants therefore to get rid of some of that of which it has too much, and it wants to gather a fresh supply of

that kind which is now deficient; and how is all this managed, do you think? I will tell you. In the last Lesson, I said that *several* wonderful things happen at each beat of the heart, but I told you only of the coming-in and the going-out of the blood. You must now try to fancy that four things, instead of two, are done at each beat; for before the blood goes into the set of arteries, it takes a journey into the lungs, by a set of pipes placed for the purpose. At every beat of the heart, then, some blood comes into it, and some goes out; some goes into the lungs, and some comes out of the lungs; these are the four things. Now what happens to the blood while in the lungs is this: it is spread about the very large surface of the lungs, so as to meet with the supply of air that we have just breathed *in*, and here is the beautiful contrivance for our welfare that the power of breathing exhibits. The air we breathe, if pure, contains a large quantity of that material which I told you the blood had *lost* in its journey through our frame. When this blood is dispersed through the lungs, it collects or takes up from the air in the cells all that it needs of this good material, and moreover it leaves behind, or *gives* to the air in the lungs, a portion of that bad, heavy part, which it had gathered in its course. By this process in the lungs, the blood becomes once more crimson and bright; it goes back thus into the heart, ready to set out through the arteries. Since our blood is every minute coming

into the lungs, to receive what it needs of refreshment, I suppose none of you can help seeing that we should try to breathe good air, by which I mean air that is *unspoiled*. There are several ways of spoiling air, and you must remember those that I am going to tell you. Besides breathing *in* air to our lungs, you must be aware that we breathe air *out* again. Now what did I tell you happens to the air that goes in? Why, much goodness goes out of it into the blood, and much that is heavy and hurtful comes into it from the blood. Then what we breathe *out* is *spoilt* air, and cannot be good to breathe again. It follows then that when many people are together in a confined space, such as a room in a house, or a church, there ought to be plenty of opportunity for fresh outward air to come in; for it is always willing to rush into the places where it is needed, if there are only openings enough for it. Remember this wherever you may be.

Again, *flame* requires to be fed with just that same part of the air that our blood gathers up for its refreshment. What then should be done in a room where gas or many candles are burning? Why, an abundance of fresh air should be let in, that both people and gas may be supplied. If not, the air will be spoilt. Many plants kept in a room help to spoil the air, for plants require that very same nourishing part of the air that flame and our blood require.

LESSON XIII.

I wish to recall your attention at this time to the purpose I had in view when I began to give you these Lessons. My meaning has all along been to help you to understand what your place is amongst God's works, and how you can best do your part to fill it rightly. We have spent twelve mornings in considering the nature and powers of our bodies, although these very bodies are not really *ourselves*, for they will die and pass away, while our minds or souls, which are our real selves, will live for ever. It has not been time wasted, however, because I have shown you, in the course of my Lessons, how very closely the mind and the body are connected, and that, if we only understand the matter, it is quite plain that the very nature of our bodies gives the mind straightforward duties to perform; and these duties I have from time to time pointed out to you, and I shall often question you upon them. You have learned some of the various uses and powers of the *body*; we will now go on to inquire what are the various powers of the *mind*.

In teaching you about the body, I have tried to show you in each part, what God has done *for* you; and next, what remains for *you* to do. It is no less true, that He has given certain powers to our minds, which we can either use for good purposes, or abuse for bad purposes, or neglect altogether. To find out

what these powers are, you must first think what it is that you mean by the *mind*. The mind is that part of us which consists of *thoughts*; whether they are good thoughts, or wicked thoughts, or foolish or mistaken thoughts. These thoughts are gathered by us in different ways. When we are very young, quite tiny babies, we do not at first notice anything; but a baby has not been born very long, before it is pleased with a candle, or the fire, and we see that it is beginning to *observe*. Here, then, is one power awakening — *observation*. A child soon shows another, which is *memory*. It has had pleasure from one object, and pain from some other, and will show that it remembers them when brought into his sight. In this way it learns to love those persons who are kind and gentle, and to fear those who are angry, and loud, and rough. Now, when you were infants, such as I have been speaking of, you had no means of guiding yourselves, and were just like the young lambs, or kittens, that know neither right nor wrong. But I will ask you whether you have not all forgotten that time? I think you have, and that there is not a girl here that has not known, as long as she can remember, what it is to do right, and what it is to do wrong. Since you were babies then, there has come to you a power of distinguishing the difference between things; and besides this, you also find that you can choose what you will do when two different things offer. Here, then, we come to that which you have to do

for your own minds. If you fill your minds with the love of all that is good and beautiful, with care for others instead of pleasure for yourselves, and if you long to imitate good people whom you have read of or have known, it is most likely that when you are tempted to do wrong, you will choose to do right. At any rate, not a day nor an hour passes but we have, every one of us, to exert that power of the mind called the *Will*. Suppose you wake in the morning, and know that it is time for you to be up, and you have the good thought in your mind that you will at once rise and enter on your duties ; perhaps, in a moment, the bad thought comes into your mind that you will lie a little longer, for you are sleepy, and the weather is cold. Do you not see that it is your will that must decide, whether you act upon the good thought or upon the bad one ? It is you that must get up, and no one can do it for you. There are two questions that I wish to put before you, and I will try to answer them by degrees. If God has placed us here with minds that can observe, and remember, and love, and fear, and with wills that can choose how we will act, what has He done it for ? and what is the meaning of all that we see around us in the universe ? I believe that He has created us as we are, with minds to learn and wills to choose, for the one purpose of blessing ourselves and others ; for the purpose of *happiness* ; and I believe that all we see around us is intended to increase our knowledge, and to give us

the means of being good and doing good. In future Lessons I will tell you many of my reasons for thinking so.

LESSON XIV.

In one of the earliest Lessons that I gave you, I told you how in the world we live on, we perceive different degrees of perfection in God's works, and that animals are more perfect than plants, and that we are the most perfect of animals. Perhaps it has never struck you that other animals do not *improve* as man does ; at any rate it is not by their own intention or cleverness or goodness, if they do. The lions and elephants and camels of this year live, and eat, and fight, and take care of themselves, just in the same way that the animals did five hundred years ago ; and the clever beaver builds in the water and dams up the stream, just as well the first time he tries as all the other beavers did before him, and he does not alter or improve upon his work. In this he is not like you, and I want greatly to interest you in this part of the subject. It is a common thing for people to say and to think, that man is superior to the lower animals because he has *knowledge* and can think or reason. It is quite true that having minds is being superior to animals, but it appears to me that merely knowing, or understanding things, is doing very little towards goodness,

or towards a fitness for dwelling in a better world. For this reason I feel sure that the great difference between ourselves and the brute animals, and for which we ought to be most grateful, is, that *we have the means, within ourselves, of perpetual progress and improvement.* I know that I am speaking to several girls who will leave school before long, and I am anxious to persuade them, above all others, that they must not think that they are to leave off improving themselves, just at the very time, too, when other people leave off trying to improve them. When you leave school you will have new and different things to employ you,—new difficulties and temptations, and new pleasures ; but let me ask this,—will you not have the same minds, with all their powers ready to be used and improved ? will you not carry away what you did not take to school,—I mean the power of reading, of writing, of doing useful work, and a good deal of information about curious and beautiful things in the world, and about the lives of good men and women ? and will you not have the same God watching over you that you had in your school-days, seeing how you obey him and His Son ? You cannot seriously believe all this without at least wishing to know how to do the best for your own minds and characters, and it is this that I wish to help you to do. First, put clearly into your minds that God's two greatest gifts to us all are the power of Goodness and the power of Knowledge, and these two gifts are equally valuable to us in all

parts of our lives, quite as much after leaving school as while there. We have been so created that we can enjoy a great deal of pleasure from gathering knowledge together, but no amount of knowledge will serve to make us happy if we are without goodness. So I have placed goodness first. Let us see what qualities are needed in order to have goodness and knowledge.

You cannot have either of them without using your powers of observation and attention. I told you that little infants begin soon to *observe*. They watch bright lights, and people's cheerful countenances; then the plays of brothers and sisters. By-and-by they learn that the fire is burning hot, and the stairs steep; that rain wets them, and sunshine makes them warm; and, better still, they learn that there is pleasure in being kissed for standing still to be washed, or for waiting patiently for supper, and pain in displeasing father or mother by naughty ways. All these things you learned very early, and all that you have acquired since has been done by *observing* and *attending*, but you are not all alike as to what you know and can do. I suppose you observe that in the same class, some girls are in the habit of having their sums "come right," while others are almost sure to have theirs wrong; that, of two girls who have learned to sew for five years, one can finish a shirt neatly, while the other cannot turn out an even seam; and that some girls can explain a passage or give an account of a thing, that others appear to have no notion of. It is

a dangerous habit to suppose that it is *cleverness* that succeeds, and that if we are not clever we need not try to excel. The real truth is, that the most successful and useful people in the world, and the best scholars in a school, are not remarkable for cleverness, generally, but always for bestowing *attention* on what they study. Girls who are giddy and idle at school, when reproved, sometimes comfort themselves by thinking, "Well, I have not long to be at school, and then I shall go to service, or to a business, and all this trouble will be over." No, this trouble will soon appear small to you compared with the great new troubles that will come upon you in your untried situation. At school your want of attention only gets yourself into trouble and disgrace; but when you undertake to serve other people, either in their shops or houses, or even to help in home cares, a whole household will soon be made to feel annoyance and dismay from your mistakes and carelessness.

LESSON XV.

In the last Lesson, I told you that you would get into sad troubles, and do much mischief, in after-life, if you carry away from school habits of inattention and want of thought, yet all the while you may not be really wicked or badly disposed. But if these habits not only prevent you from being useful, but lead you

to commit mischief, you see that *goodness*, as well as *knowledge*, requires you to exert and improve the power of attention. As long as you are at school, you cannot do better than take each lesson as it comes, and determine to get the greatest good you can from it; but when you leave school, you must try some other ways of improving your attention, for it may be done in a great many ways, especially in the next ten years of your lives, and I will tell you some of the things that I would advise you to do.

If any girl here is conscious that she makes blunders in her copybook, and mistakes in her sums, spells the same word wrongly a dozen times, and forgets messages she has to give, and all because she is thinking of playtime, or watching her schoolfellows, I advise that girl (as I said before) to take the very next school-lesson that comes, and see how much she can possibly learn from it; and so on with other lessons. But beside this, I advise her to train herself out of school also. Even in the playground a girl may be inattentive. If she is playing at a game with others, she may spoil their fun by not attending to the rules. Let a careless girl determine to *play* well, as well as to *work* thoroughly.

Let her also think whether she can make herself do two or three little things at home, every day, that will do good to some other person, and improve herself at the same time.

The very first thing I will mention is about neat-

ness of clothing, and I do think that when your busy mothers spare you to come to school, and pay the money for you, they have a right to expect that their daughters will soon learn to sew on buttons and hooks, when wanted. One day lately I saw a frock that had *no* fastenings; it was pinned with five white pins! Now, I believe that your mothers will readily give you a button or a hook, if you ask for one and say that you will put it on. Learn then to attend to this one piece of neatness, and other things will follow. No rules or advice that I can give you will be of any use to you however, unless you have a strong wish to improve and to make full use of the powers that God has given you. If you try my plans out of mere curiosity, and if you think that it does not much signify, after all, whether you are diligent or idle, I feel sure that you will very soon give way to the temptation to do only what amuses you; but if any girl should have gained a new idea of the powers she has in her possession, to be good and do good to others, and will begin to exert those powers on the very next occasion, she will find, amidst a good many failures, a kind of satisfaction quite new to her, and which will help her on to new efforts and success. What I advise you to do then is to determine to put your whole mind into whatever you have to do. Play heartily in your leisure time, but be sure to know what the clock says, that you may be punctual to your next business. Think at night whether you have done all that you

planned to do, and whether your clothes are in need of any little mending that you can manage, so as to be tidy at school next day. If you have been careless scholars, your greatest difficulties will be in your lessons; but take courage, and a few steady trials will show you two things,—not only that you *can* attend if you choose, but that there is a great deal of pleasure and interest in really understanding the lessons you have at school, though none at all in yawning away the hour and being scolded at the end. All this applies to your school life, in which you have the best means of learning to apply your attention earnestly. We will now suppose that you are leaving school and going to various situations. If you were to find great difficulty in learning or remembering any particular parts of your new business or occupation, it would be useful to you to write down for yourselves a list of these particular things, with the directions your employer has given you. Look at this list very often, till you have fallen into the right habits; keep up the custom of reading, by having always some one book that is really worth reading; but read it through, and be sure that you understand it. You would find it a good habit to write in a little book the text of the sermon that you have heard on a Sunday; this you might do on the Sunday evening, and then think over what was said in the sermon. All these things you may every one of you do after leaving this school.

LESSON XVI.

You must now be quite certain, I think, that you cannot get *knowledge* without making good use of your powers of *observation* and of *attention*; but will these be enough to bring you to *goodness*? I am sure that they will not. When we are told that a person is a very learned man or woman, and a very clever man or woman, we think at once of that person having studied hard, and having read many books, and learned to have skill in various ways; but still we should not know whether that were a *good* person. On the contrary, when we hear a man or a woman spoken of with love and admiration as a *good* person, what is it that we at once feel that we know about them? I, for one, cannot help feeling that that person is using the power called the *will*, in order to do his *duty*, or in other words, he has learned to obey conscience. Remember then, that just as you must exercise yourselves in *observing* and *attending* in order to gain knowledge, you must still more earnestly exercise your determination or *will*, in obeying your conscience in all things, or you will fail to be good. Now, what sort of a good person would you like to be? Would you not choose for your friend, one who is cheerful, kind, and gentle, who not only *does* what is right, but who *feels* affectionately for you; who is sorry when you are unhappy, and who would put aside any amusement, in order to attend to your

wants? Such a person, I am sure, you would like to call your friend, and I will tell you what such a person is full of,—it is love; and he who is full of love for others, is sure to be without *selfishness*, that very common but most unlovely quality. If we could remember at all times what this world is, and look at our own place in it, we should see how sadly far we are from imitating God's ways, and acting according to His desires, when we lead a selfish and quarrelsome life. Here is a description of Man, which some of you know, I dare say:—“The father, the mother, and the children, make a family,—all these dwell in one house; they sleep beneath one roof, they eat of the same bread, they are very closely united, and are dearer to each other than any strangers: if one is sick, they mourn together; and if one is happy, they rejoice together.

“Many houses are built together; many families live near one another; they meet together in pleasant walks, and to buy and sell; and the sound of the bell calleth them to the house of God in company. If one is poor, his neighbour helpeth him; if he is sad, he comforteth him;—this is a village. If there be very many houses, it is a town. Many towns and a large extent of country, make a kingdom; the inhabitants thereof are countrymen; they speak the same language: a king is the ruler thereof.

“Many kingdoms and countries, full of people, and islands, and large continents, make up this whole

world ; God governeth it ; the people swarm upon the face of it like ants upon a hillock. All are God's family ; He knoweth every one of them, as a shepherd knoweth his flock ; they pray to Him in different languages, but He understandeth them all ; He heareth them all ; He taketh care of all. Nations of the earth, fear the Lord ! families of men, call upon the name of your God !”

Here is a picture of the great family of men, of whom God is the all-wise and loving *Father* ; for so He permits us to call Him. Well, if He is our Father, then must He not wish us to be something like brothers and sisters to each other ? And between brothers and sisters ought there not to be love and kindness ? Yes, surely. Then try to strengthen in yourselves the feeling of *love*, which we may call also the desire to give pain to no one, and to make everybody about us happy. Of course we cannot love all people equally, but we can desire the good of all, and we can take care not to injure even a stranger. By creating *families*, it is plain, I think, that God expects our *home* to be the place where the warmest love and kindness must dwell ; but by placing many families together in villages and towns, and then calling himself our “*Father*,” I feel sure that God also intends that neighbours should have kind feelings and helpful ways towards one another, as brethren who are to make one family in Heaven.

I cannot but remember that each girl I see is a

member of the great human family, and you are all old enough to understand this, and to have the pleasure of finding out what you ought to be and to do, in order to please God, by adding your mite to the happiness of the world.

It will be well for us to consider, what your share ought to be in making a happy *home*; and after that we will try to find out what you can do for other persons around you in this town, in which you are placed.

LESSON XVII.

I have seen a description of a family such as we may meet with any day in any part of England. I wish that they were very common indeed, but I am happy to know that there are some such. Let each girl that hears me try to fancy herself one of that family. First, think of a hard-working father, who chooses to be punctual at his labour, and who will take no pleasure till his work is done; a man tender and kind by nature, but who will not see his masters cheated or robbed, and who tells the truth always, even to his own hurt. His wife, thoughtful and clever and busy as she is in her own little house, will yet leave her rest by the fireside, or even her bed, to comfort or nurse a sick neighbour. There is a dear old granny too; and see how her eyes sparkle, and her pale cheek

warms, while she is telling tales to the children about good and brave men, who ventured their lives for others, or who chose to be put to death rather than tell a lie. There is a little maid-servant too in this house, but she has gone out to the shop, quite anxious till she could pay back twopence that had been given to her by mistake, in change. The eldest girl is delicate, and has a poor appetite. A good-natured neighbour offered her a slice of tempting rich cake, but she refused it at once, knowing that her mother would fear it for her. Her brother has just asked a younger one to throw a very little water over him in the morning, to make him get up, which he finds very difficult. I dare say you would like to know a great deal more about that family, but the few things I have told you are useful and pleasant to think upon. Let us consider what good qualities and feelings these people were cultivating. I suppose you observe that the great, leading principles of that family were *Truth* and *Conscientiousness*. They knew what was right, and they made their wills do it. Of all happy households, that is the happiest where falsehood is never thought of. And can you not guess, without being told, that the family I have described to you is a happy family? I perceive that there must be *Love* amongst that household; I know it by the pity the mother has for her sick neighbour; by the trouble the old granny takes to get the little ones round her chair, for a tale; by the consideration the eldest girl

has for her dear mother's wishes ; and by the trust the eldest boy has that his little brother will oblige him. *Punctuality* and *Industry* there must be in that family, or the father would not be so anxious about his work, nor his son to be aroused by cold water, nor would the wife have time to give to her neighbours, without industry. *Self-denial*, too, she practises in giving up her own repose, and it seems that her girl has learned it also in being able to refuse what tempted her appetite. Now, perhaps you think that if you were but one of that very family, you too could be like them, but that it is of no use to expect to do the same in your particular case. If I were to ask why you cannot do so, I believe you could not find me one good reason. Do you think that God desires truth, and love, and industry, and self-denial from only a few of us ? I will tell you from what people he expects them. He expects them from all, even children, who have learned to know *what they mean*, and therefore you cannot wonder that I wish you to make strong resolutions to do your duty, because you *are* here taught what your duty is. You already know what it is to be truthful, and what it is to be deceitful ; you know what it is to do a right thing, when you yet feel tempted to do the wrong one ; you know what loving, kind feelings are ; you know the difference between industry and idleness. Are you not sure that you know these things ? Well then, your home is the place where

you can best put all these things in practice, and I advise each of you to consider in which of these qualities she is most apt to fail. If it be in truthfulness, oh ! let this very day be the beginning of a quite new habit. Why do I pick out that one fault ? It is because it spoils all happiness and ease of mind, and takes away all confidence in you. You would have very little pleasure in feeling that you had been particularly active, or that you had done a good-natured action, or that you had been punctual at school, if on the same day you had told your mother or some one else a lie, or had deceived them in any way. But if you had gained a victory over yourself, and had bravely told the truth, and felt you had nothing to hide, I can assure you that you would go cheerfully on, and would find it much easier to learn other good and right things.

LESSON XVIII.

I promised to show you something of your duties in your homes, and also beyond your homes, and amongst friends and neighbours. It is not when you are young, however, that you can do much beyond your own home ; and your share in making a part of a happy household ought to occupy you chiefly. Yours is now the *learning* age,—the age for gathering up knowledge, and forming habits that will give you

the means of being very useful when you are women. There is no harm, but a great deal of good, in sometimes looking forward a few years, so as to make a better preparation for the times that must come if God gives you life. There is so much that every woman can do to make those around her happy, that it is impossible to begin too early to take pleasure in helping others. Every time you do a bit of washing, or of cleaning, or of mending, to help your tired mothers, you are not only useful to them *now*, but you are practising those things which will be your daily and hourly work when you are women. Whenever you take a little brother and sister out of your mother's way, and make daisy-chains with them, or teach them little verses, or to hold a needle or a pencil, and prevent them from quarrelling or learning naughty tricks, you are useful at the time, and you are making love spring up towards you; but you are also getting experience for those years when all your time will be required by those who will be dependent upon you. You know that I think one's home is the place that we must never neglect. A woman's first duty is to make her family comfortable as far as she has the power. Let the house be ever so poor, she can yet keep it clean and orderly; if the food is scanty and very plain, she can cook it properly, and set it neatly on the table; if there be children, she can keep their bodies clean, speak gently to them, and teach them to be honest, and she can give a cheerful welcome to the father when he comes home.

I cannot help thinking, however, that if children were led, very early, to find real pleasure in helping others, we should see more women who could find time to do something beyond keeping their own families tidy. I suppose you all feel that there are plenty of people around you who are poorer than you are, much more ignorant than you are, and much more in danger of falling into wickedness than you are. I am afraid that some of you think more about the rich people above you than about those who are less happy and less favoured than yourselves. What I should like to see in the world is this,—that each person in his own place, whether rich or poor, should be so thankful for whatever blessings he enjoys, that he should be anxious to give any one worse off than himself some part of the good things he possesses. People who have much money are expected to give a good deal away, and they generally do so, but many things may be given even more precious than money, and any of you can give them if you choose. I will tell you something about a real person, that will show you what I mean. There was a school-girl some years since, who, when one of her teachers married and went to a distance, became servant to this lady, and nursed her young children. The girl was always fond of books, and, fortunately for her, the lady was willing to help her on with her learning, for she thought that a nursemaid ought to be able to answer children's questions in a sensible way, and to talk to them and amuse them with some-

thing better than nonsense. After some years the servant left her place, and was soon married to a steady, excellent young man, and they had a little daughter. Their time of happiness together was not long, for the young man died ; but he was willing to go when God called him, and to leave his wife and child in God's keeping. The child is now nearly grown up, and how has the time been passed, do you think ? Why, the mother considered how she could best earn enough to support them, and now her habits of reading and gathering all sorts of knowledge came to her aid. She opened a small school, and by means of the greatest care and self-denial she has managed to keep a small, neat house, and to support herself and daughter. Many people do this, and they think themselves very praiseworthy because they do not get into debt, but they live on without thinking of any but themselves and their children. Now the person I have been telling you about is full of love for others ; she would feel it selfish to spend all her time and thoughts on herself and her child, and she could not rest if she did not give from her own stores to those who are in a less happy condition than herself. Now what has she to give ? Certainly not food nor clothes nor money, for of all these she is sometimes rather bare, and has to work for every penny. It is her little spare time, her knowledge, and her experience that she gives. She collects a few grown-up young women, or orphans, or other neglected ones, in her little

school-room in an evening, and teaches them many useful things. Having been a servant herself, she can give advice to thoughtless girls who may have thrown themselves out of place, and many a careless and ignorant young creature has to thank the poor and often weakly schoolmistress who kindly and gently has led her into right ways. You may not be able to do exactly the same, but I am quite sure that, whatever your way of life may be, you may always find some persons to whom you can be both kind and useful.

LESSON XIX.

We have now very nearly reached the end of this course of Lessons ; and I am going to refer to some words I used on the very first day, that you may be led to see how to apply the thoughts which have from time to time been set before you. In the first Lesson I used the following words :—“ These girls are, for the most part, merry, happy school-girls ; they are daughters ; most of them are sisters ; *all* of them are *persons*, human beings, who are living every hour with other human beings, and who are, moreover, fast growing out of childhood, and are likely to become the mothers, guardians, and teachers of another set of children, who will perhaps sit on these very benches, and learn where their mothers learned.”

Changing the order a little, I should wish you often to call to mind all that you have learned from my Lessons, as to your place and duties in the world, remembering first that you are *persons*, or human beings; and after that, that you are *daughters*, *sisters*, *school-girls*, and *neighbours*, *now*, and that if you live, you will also be *women*, with all a woman's duties to be either performed or neglected by you. If you will keep this short, but very comprehensive list in your minds, you will not find it difficult to remember many of the things you have been taught on each head; and the longer you live, and the more you reflect, the more you will be able to find out for yourselves the right way to live and act. I will now remind you of a few thoughts under each head. First, you are *human beings*. Remember often all that you know about what it is that makes a human being different from stones and plants, and even from those living creatures that we call *brute animals*. Think of and admire the many wonders in your own bodies, that have been pointed out to you, and resolve that your bodies shall not be neglected nor injured for want of your care; but show your greatest reverence for that gift of a *soul*, by which God allows us to feel that we are made "in His image." Remember that you did not and could not make yourselves, nor place yourselves on this earth, but that God has placed you here and given you every power that you can want, in order to be happy and to make others happy. He has given

you no power without intending that you should use it; limbs for healthy work and joyful exercise; lungs for breathing pure and strengthening air; ears to hear the human voice, and all sweet sounds; eyes to perceive daily wonders and beauties. But, best of all, he has given you the power of collecting thoughts, by which your minds may be fed and made to grow, as long as life lasts; and all along, you should carry with you the feeling, that the more you can lead a holy life here, the fitter will you be for entrance into the unknown but promised happiness of a future life. Remember to train your minds to every good and useful habit, above all, to the constant one of listening to conscience, and then obeying it. This alone will make you a worthy human being. If you act upon these thoughts, it will be easy for you to find out and remember your duty as *daughters*. Not till you are women yourselves, will you thoroughly understand all that your parents have done and suffered for you; but you have only to watch any baby at all to know what care you required yourselves as infants; and to this very day you owe all that you possess, all that is necessary for your bodies, and the means of gaining knowledge at school, to the industry and care of your parents. Remember that they have to toil and to provide, while you have at present little else to do than to enjoy what they provide; they have many anxieties for their family that you know nothing about. Should you sometimes meet with angry words,

or fretful complaints from them, search your own behaviour, and see whether you have not yourselves to blame for some want of obedience, or carefulness, or helpfulness towards them. If you cannot blame yourselves, and yet see that the misconduct of some other of the family has fretted your parents, it will be all the more necessary that they should find comfort in your good example and tenderness toward themselves. And next, as *sisters*, how much is in your power ! Here is the force of example for you to remember : as is the eldest of a family, so, generally, are the younger ones. Little children are only too apt to strike a blow, or to push down a companion who may have chanced to tease them ; but if they have a selfish, lazy, cross, elder sister, they are sure to follow her example, and every bad feeling will soon flourish in that unhappy home. But the bright, loving, orderly, obedient, and active girl, is sure to have a little troop of loving brothers and sisters, who will as naturally feel her influence and follow her example, as the flowers lift up their heads to the sunshine.

As *school-girls*, I need not say over again much about the absolute necessity of industry and attention, because without these you might as well be asleep in your beds. I wish, however, that you would all regard your school studies as mere *tools*, with which you will work in after-life, to improve and enrich your own minds, and those of others. The last head I have to notice is that of *neighbour*. You will do

more for your neighbours when you are grown up than you can do now. Your principal neighbours, just now, are your schoolfellows; see that you set them a good example.

LESSON XX.

This is the last Lesson that you will receive, at present, on the subject of your own guidance and improvement; but before we leave it, I wish to give you some fuller advice than I have done, as to your choice of employments in your spare time. It is very easy to advise you to *read*, and to keep up your habit of *writing*; but it is not at all likely that you will choose the best things to read and to write, unless you have some help in choosing. You are so much accustomed to see books of every size, and on all kinds of subjects,—in school, in your homes, in shop windows, on stalls in the streets, and at railways, and public conveyances generally, together with hundreds of newspapers and such cheap prints, that you have but little idea of the scarcity and small choice of books that your grandparents and even your parents had to put up with. Of course it is a grand and delightful thing to see a fine nation like ours provided with cheap books, and also with libraries, and institutions, where the reading of many books may be had for a very small sum of money indeed; but most good

things have some dangers belonging to them, and this blessing of cheap literature has many dangers. You can see at a glance, that not having time to read all that falls in your way, a *choice* must be made. I should like to give you some idea how to choose. I dare say you will agree with me, when I say, that if ten girls were turned into a library, with leave to read what they pleased, nearly all, perhaps all, would seize upon what we call "Tales," or "Story-books." Is it not so? I am sure that it is, and what is more, I am sure that it is a natural desire, and not at all a wrong one, and the reason is this: the tales you read are pictures of life, and we are all extremely interested in hearing of the ways and doings, the sorrows and the pleasures, the adventures and amusements of other people. Girls and boys like to read of what other girls and boys do, and mothers like to read the experience of other mothers; but there are several things to notice about this kind of reading. In the first place it is so entertaining, and it gives you so little trouble, that it offers a very great temptation to you to neglect all other books. You will easily see that it does not supply the place of more serious study, by thinking of some of the very people who have pleased you most in these very story-books. If they were good, and wise, and interesting people, think what it was that made them so. I am sure that in no instance would you find that they were always reading story-books. If they were good for

anything, I am sure that they were always either *learning* or *doing* something useful, and that such reading was merely their occasional refreshment. Then, do not be satisfied with merely reading their histories, but try to imitate the best people that you read of. Another danger about story-books, is that there are more foolish and hurtful story-books, than of any kind of books. Whenever you can get a book recommended to you by some well-informed friend, older than yourself, do so, and it is particularly needful when you want a book of entertainment. It is very natural also, that you should look with great interest on those books which relate to your particular business. Those of you who will soon go to service, may find interest in several little books on the duties of servants, and I hope that all such girls will read the book called 'Millie, and her Four Places.' You may learn many useful things from books intended to help servants, but nothing will make you good servants so well as experience and attention.

I hope you remember my having told you, more than once, that I believe God intends all the wonders and beauties around us to be for our happiness and improvement. My strong advice to you is, then, that you should make a habit of turning from your round of daily toil and duty, as frequently as you have leisure, to the making acquaintance with some portion of God's works, or the studying of some of his ways with man. You have been pleased with the

little that I have taught you about our own frame. You may meet with more knowledge of the kind, and with things just as beautiful, regarding insects, birds, and all other animals. I would advise you to read a book called 'Common Objects of the Country,' but read one book all through before you take another. Remember that, by the means of books, you may become great travellers; and forgetting scrubbing-brush and needle for a time, you may sail across oceans, and learn how God has fitted distant nations to live where He has placed them, and to enjoy the very different scenes and life of either burning Africa or icy Greenland.

By books you may remove yourselves to other times, and, forgetting the English house of to-day, in which you are sitting, you may for awhile become the companions of the great and good who have helped to make the world what it is. Those of you who have had any pleasure in reading at school the history of our own country, will greatly enjoy studying a book called 'Landmarks of the History of England.' Your walks in the country, and your visits to museums, or to exhibitions of painting, will all be made doubly enjoyable by the information you will have been collecting. There is one thing that is less taught in English schools than in those of other parts of Europe,—I mean singing from printed or written music-notes, and I am very sorry for it; but those of you who may have learned to do so, must have found it so

pleasant, that I scarcely need advise them to keep up the habit of singing in parts, with brothers and sisters or other companions.

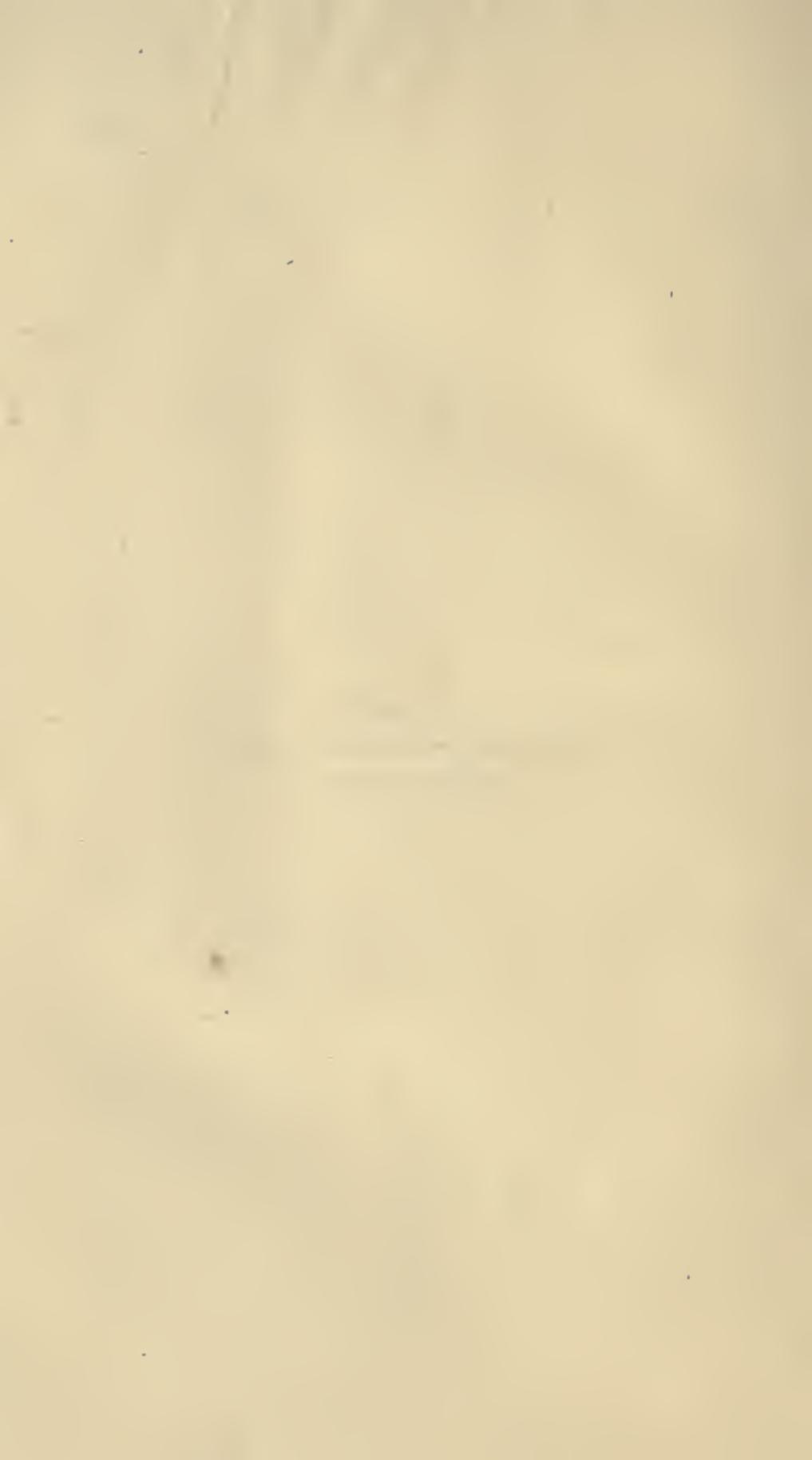
In ending these Lessons, let me recommend to you the thoughts contained in the following lines:—

“ God entrusts to all
 Talents few or many ;
None so young and small
 That they have not any.
Though the great and wise
 Have a greater number,
Yet my one I prize,
 And it must not slumber.

“ God will surely ask,
 Ere I enter heaven,
Have I done the task
 Which to me was given ?
Little drops of rain
 Bring the springing flowers,
And I may attain
 Much by little powers.

“ Every little mite,
 Every little measure,
Helps to spread the light,
 Helps to swell the treasure.
God entrusts to all
 Talents few or many ;
None so young and small
 That they have not any.”

From ‘Little Walter.’





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